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interest. But it cannot be ignored that too frequently the motive of such reconstructions is a different one; it is the desire to eliminate or to minimize the supernatural. On this account the testimony of Paul will probably in the near future assume more and more importance, as it is seen that the interval between the death of Jesus and the writing of the gospels is not a blank, but is filled with historical documents of the very first order, testifying to a faith in the divinity of our Lord so calm, widespread, and undisputed that it can be explained only as the reflex of Christ's own testimony concerning himself.

A Meditation.

John 14:1. "Let not your heart be troubled; believe in God, believe also in me."

Here lies the way to the untroubled heart. Not through avoiding trouble, for it lies in the straight path God has marked out for each of us. Not through shutting the door of the heart against the emotion of sorrow when trouble comes, for so we should shut ourselves out from the promise, "Blessed are they that mourn, for they shall be comforted." Not through stifling the divine instinct of compassion for the sorrow and pain of the world in the interests of a selfish serenity, lest we lose our likeness to the Father who pitieth his children. But through finding the peace of God that lasts through all experiences, and makes every personal grief and every burden borne for another bring forth golden harvests where weeds had grown before.

That peace is the gift of the Master to the soul that responds to the command, "Believe in God; believe also in me;" that seeks no other picture of God than the face of Jesus; that finds no higher conception of God than the life and person of Jesus; that never has a thought of God save in terms of what it knows of Jesus; that never lifts a prayer to God that is not addressed to the heart of Him who said: "Come unto me."

In such a living Christian faith is the secret of the untroubled heart.

WILLIAM P. MERRILL.

CHICAGO.